



Walk to Delphi

The 08.09.17 a small group of people walk in two stages to Delphi, from some miles outside of Athens. It is to symbolize and show some human and social relationships that are the same for us today as in the classical times. The initiator is me, the philosopher Anders P. Petersen. In ancient times, it was common that people went to the oracle in Delphi, to the Temple of Apollo, to get advice from the oracle Pythia. How to live, what was wisdom, whether and who to go to war with. Everyone could ask the oracle about anything.

This route goes over historic central places: We walk through "Eleutherai", the village that is the theater's origin, which had a performance and celebration in honor of the god Dionysios. The Athenians adopted this festival and the world's first theater was built and formed, and became a central educational institution for democracy. The theater is the world's first "civil" democracy-school.

We cross the battlefield at Plataea where the last major battle in the Persian war stood, where the battle at Marathon was the first. In the village of Plataea, which lies like a ruin, Socrates may have stayed the night on his walk to Delphi. Plataea, famous for their courage and Athenian-allied in the Battle of Marathon. We walk the same road as them the first day. And, we are going to the "Valley of the Muses; The knowledge goddesses/Muses became an anthem. It's after these we have words like music and museum. The Greek mythology was written down in the valley by Hesiod the famous poet who lived here, told by the Muses. He is the original written source of mythology.

We go towards Delphi through the valley and then visit the Apollon Temple first, which is the goal of the trip. We have then gone through the areas and places where Athens got their impulses and formed the content of "our cultural cradle". We are going to live in Athens, just

outside Thebes/Thiva, and in Delphi.

This is a fairly easy, very educational and social trip, with good food and drink. The trip itself can be of existential character. Many are the philosophers who have thought that the best thinking happens walking, the so-called peripatetics.

Over the gate of Delphi stood "know yourself," and Socrates became known to use it. This we will talk about on the way. With this we come into democratic formation how the attitude of the individual is important to one's own well-being and the community. It is very relevant to us today, and "in the luggage" we have the play "Ion" of Evripides to illustrate this with Evripide's thoughts, as if time is still.

Acts: Evripides was a friend of Socrates. It is meaningful to wonder if Evripides left or were thrown out of Athens due to this play. Athens killed Socrates a few years later. Evripides did not criticize democracy as such, but how the "democracies" and culture had become. Self-satisfied and hybrid, intolerant, and ignorant. "Ion" can be seen as too much to swallow for a "rational" democracy, and we see a lot of the same issues we face today. The piece criticizes political correctness, as "tyrannical" and individualistic. It is blasphemous, and it promotes the woman's lack of social and political rights.

Apollon is raping the young woman Creusa in a cave under her father's house 'Eretheion' in the Acropolis. She gives birth to a son "Ion", she lays to die. She can't tell her father about this "shame". Sunday evening we go to the cave where the scene of Creusa crying and laying "Ion" at the cave wall, is played by an Athenian actress. We also meet «Pan». "Ion" is taken to Delphi without Creusa's knowledge of Apollon where he grows up in the Temple of Apollo. Creusa later becomes a victim of Apollo's game in Delphi, and is near to kill both his son, who she does not know who is, and her husband Xuthus. The good Athena stand fore and saves the situation by telling Creusa about who Ion is. The play shows what happens when people, male or female, do not have freedom of speech or opportunity to stand up and tell the truth and how humanity is "left" to the gods.

For acting, it is cooperated with "Doitina Athens", a cultural group that has contact with cultural actors with antiquity as the theme. The tour is a revival of both antiquity and scenes from «Ion». We meet ancient soldiers at the "Themistocles wall, Sunday evening.

Skin Democracy: How Evripides was treated by democracy stands for me as a confirmation of a provocation of a skin democracy. A skin democracy only tolerates what it likes of expression, in fact a tyranny. The point of the play in our time is that it can give us an opportunity to reflect on our cultural quality. As in the case of Evripides and Socrates, where one was thrown out of town and the other was executed, there is little room for being factual also today. Look at the processing of the whistleblowers. Power is in power by no mistake, unable a democratic attitude. It makes me sick to think of people using their "freedom of speech" telling truth to power, losing job, future and family for the sake of society. The entire whistleblower-institution testifies a society with lack of democratic quality. Another symptom is bullying and harassment at schools and work, without a culture of telling that wrong is being done. This is the core purpose of democracy, to develop and tell about wrongness.

We often see a low quality in debates and characteristics and categorisation of meaning-opponents. This makes it difficult to discuss the subjects and issues that is supposed to be the strength of democracy. This stops people bother to listen, increasing distrust of power. It is the bad and "foolish" who gets the power. All of this ultimately means a bad societal

development, cultural and economic, if the power of democracy is good attitude, openness, and free true speech to power.

In Athens: Here we visit the Acropolis, Pnyx and Agora, and (maybe) National Museum. When we return Sunday evening we will attend a religious ceremony we are invited to, before going to a restaurant with live music from ancient times. This as a gift from the group who appreciate our interest and project. Is there anyone who wants to join?